

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D"—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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From the Religious Inquirer and Gospel Anchor.
OCCASIONAL SERMON.

Delivered before the Hudson River Association of Universalists, convened at Amsterdam, N. Y.
September 10th, 1834.

BY WILLIAM WHITTAKER.

"For I am not ashamed of the gospel of Christ."
Romans i. 16.

It was strong and unwavering faith in the unbounded goodness of God, which enabled the apostle Paul to encounter the sufferings and hardships of a long and laborious life. He had been made fully acquainted with the religion of his divine master, and had experienced it in all its freedom and fulness, and sanctifying influences. He knew it to be an inexhaustible fountain of consolation and joy; for he had found it to be a never failing support in every time of need; and therefore he could not be persuaded that he had followed a cunningly devised fable, or placed his hopes on a sandy foundation. No, for he was confident that he who had begun the good work would carry it forward until the top stone should be brought on with shoutings of grace! grace unto it! For the space of thirty years he had found the gospel of Christ to be the power of God, and the wisdom of God. He had viewed it under every aspect in which it could be contemplated; and the result was, a firm conviction that it was of a divine original; and having so often tested the efficacy of its doctrines, he was able to give unequivocal testimony to its excellency and its truth, by declaring, in the midst of opposition and persecution that he was not ashamed to endure suffering for its sake, because he knew in whom he had believed, and was persuaded that he was able to keep that which he had committed to him against that day.

The conversion of the great apostle of the Gentiles has often, and triumphantly been referred to, in confirmation of the truth of the religion he embraced. Possessing superior endowments, and learned in all the arts of Jewish, and Grecian literature, he was a formidable adversary in the cause which he had espoused. His firm and undaunted resolution—his patience and resignation under the most excruciating sufferings—and his steady and uniform devotedness to one great object may be considered by some as the climax of folly and fanaticism; but it was the lofty and energetic soaring of a noble mind, despising the paltry and evanescent pursuit of all sublunary things; impressed with the truth, and grandeur of christianity, and laboring with all the powers of body and of mind, that its holy and peaceful influences might be universally felt, and prematurely established over the hearts and consciences of men. The apostle Paul from the multiplicity of trials which he was called to endure in promoting the glorious cause of universal benevolence, possessed sufficient means of ascertaining whether the religion of Christ could yield enjoyment to counterbalance the sufferings to which its professors were exposed. It may be asserted without fear of contradiction that no individual ever suffered more, if as much, in the service of christianity as the great apostle of the Gentiles. "He was in labors more abundant—in stripes above measure—in prisons more frequent—in deaths, often—in perils of water, in perils of robbers, in perils by his countrymen, in perils by the heathen, in perils in the city, in perils in the sea, in perils among false brethren, in weariness and painfulness—in watchings often—in cold and nakedness, beside that which came upon him daily, the care of all the churches." Yet in the midst of all these persecutions and distresses, we find him unmoved, calm, tranquil, and joyous, glorying in tribulation, determined to know nothing among men, save Christ and him crucified. This was the height of his ambition—the summit of all his wishes. He was conscious that the weapons of his warfare were not carnal but spiritual, mighty through God to the pulling down of the strong holds of error. It was this assurance that nerved his arm with more than wonted energy, and enabled him to break down every barrier, and surmount every obstacle in the way of his victorious career. He was willing to spend and be spent in the cause of universal philanthropy. His soul overflowed with love to God, and

love to man—he went every where unfurling the broad banner of a world's salvation, and preaching the "unsearchable riches of Christ," to Jews and Gentiles, rich and poor, bond and free witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that he should be the first that should rise from the dead, and shew light unto the Gentiles. The apostle was no man pleaser. He could not sacrifice principle and conscience to gratify the whimsical fancies of a deranged intellect. Even the purple and fine linen failed to seduce him from the path of duty, or divert his attention from the benevolent object of his mission. He was a bold, undaunted champion of the cross. He had the wisdom of the serpent blended with the harmlessness of the dove. In fine, view him in whatever situation you please, and you will be constrained to acknowledge that he was a "workman who needed not to be ashamed" of his work, rightly dividing the word of truth.

Previous to his conversion to christianity he was ignorant and conceited, blinded by the God of this world and maddened by rage, persecuting the church of God even unto strange cities. Here we have a correct specimen of that wild and overheated zeal, which is essentially requisite to the support of a bad cause. The apostle vainly thought that he was doing God service, while engaged in the malignant work of putting to death those who differed from the established opinions of the day. I would to God that all who are in the practice of copying the example of the apostle in this particular, would remember that it was previous to his conversion that he pursued such a course of persecution; and that afterwards he deprecated, in the severest terms, any other mode of proceeding, than the use of sound argument and christian forbearance. The cause which he at first espoused, was corrupt and rotten at the core, and therefore in order to support it, it was indispensably necessary to have recourse to the instruments of death and destruction. But now, having put away from him, these deeds of darkness, he embraced the truth, and the truth made him free; and he went forth like his divine Master to proclaim liberty to the captives of sin and superstition, and the opening of the prison doors to them that were bound fast in the galling fetters of partialism—to publish not the terrors of the law, but the glorious and life-giving intelligence that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. No threatenings—no danger—no fear of death in its most frightful forms, could divert him from pursuing his holy and benevolent undertaking. His prospects were gloomy beyond conception. Adversity had thrown around him its scanty covering—he had no friends but his immediate fellow laborers—his religion, like ours, was unpopular, and every where spoken against—he had to face the frowns of the rich and great, and the insults and opprobrious epithets of the ignorant multitude—in short every thing which had a tendency to daunt his spirits, or impede his progress, presented itself before him. But none of these things moved him. The spirit of his master elevated him above all the horrors of persecution and death, and enabled him to glory in tribulation, and give thanks to God that he was counted worthy to suffer shame for promulgating the enlightening, peace-giving and sanctifying truths of the gospel of impartial grace. Cold indeed, and insensitive to every feeling of moral excellence and true grandeur of character must the heart of that man be, who can contemplate, without admiration, this devoted servant of the cross, going forth, without silver or brass in his purse, with nothing before him but the prospect of imprisonment, torture and death—going forth, not in pursuit of personal aggrandizement, nor of any thing selfish or sectarian. No, these were objects too low and groveling for the gigantic mind of the apostle. He left them for the worldling, absorbed in the multifarious concerns of time and sense. His lofty and energetic aspirations penetrated the skies, to something worthy the dignity of human nature; and knowing that man was formed for immortality, he labored to make him acquainted with his frail destiny, and announced to him his title to a crown, which is "incorruptible, undefiled, and that fadeth not away." He labored for the recovery of a world engulfed in wretchedness and woe—for the deliverance of mankind from ignorance, superstition and vice—for the cause of truth and righteousness and universal benevolence on earth. In accordance with the predictions of scripture, he labored for the restoration of every rational and accountable being to holiness and happiness, and for the arrival of that auspicious period, when the Son shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession, and when he shall see of the travail of his soul and shall be satisfied.

And how was all this to be accomplished. Not by might, nor by power, but by my spirit saith the Lord. The weapons of the apostle's warfare were not carnal

but spiritual. They were mighty through God to the pulling down of the strong holds of Satan. He did not force a creed on the reluctant conscience, or the unconvinced judgement of any man. He made use of no weapons but those sanctioned by the word of God. He was conscious that pure and undefiled religion could be diffused abroad in the world without the use of coercive measures, and, therefore, he cries out in language of triumph, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth; to the Jews first, and also to the Gentiles."

The gospel of Christ was the most delightful and captivating theme of the apostle's ministry—a subject on which his thoughts seemed to rest in the most entire confidence and repose. Methinks I see him standing in the presence of the Roman Governor, undismayed by the trappings of costly grandeur, which surrounded him, calm, collected and dignified, expatiating with all the eloquence of an angel, on the inconceivable and indissoluble wonders of redeeming love. The apostle reasoned. He did not attempt to frighten his hearers into religion. He did not picture to the imagination the unutterable agonies of the damned. He did not represent the Father of all mercies as a cruel and vindictive being, who delighted in the ceaseless misery of his own helpless offspring. No, my brethren, this formed no part of the apostle's preaching. He reasoned, he endeavored to convince the judgment through the medium of the understanding, that he might make a more permanent impression upon the heart. Hear his own language. "For the love of Christ (not the wrath of God) constraineth us, because we thus judge that if one died for all, then were all dead." The overflowing benevolence of God, manifested in the gift of his own Son, was the grand moving cause of all his efforts for the salvation of his fellow men. One great object was ever before him—an object which called into exercise the powers of body and of mind. It was faith, unwavering faith in the promise made to Abraham, that in his seed should all the nations of the earth be blessed—faith in the benevolent mission of the Son of God, who came into the world to finish transgression, to make an end of sin and bring in everlasting righteousness—faith in the everlasting promises of Jehovah, that to him "every knee should bow, and every tongue should swear"—in fine it was faith in the destruction of sin and death, in the emancipation of a revolted universe, and the final and complete restoration of every rational and intelligent being.

These, my brethren, were the grand objects to which the efforts of the apostle were directed: they nerved his arm with more than wonted energy; they filled his soul with benevolence and love; they engrossed all his attention, and made him appear as sorrowful yet always rejoicing; as poor, yet making many rich; as having nothing and yet possessing all things. We cannot wonder, therefore, that the apostle having lived so long in the enjoyment of the gospel of peace, and having found all its consolations admirably adapted to his rational and immortal nature—I say we cannot wonder that he should cling to it with a tenacity, which death itself could not dissolve—and that when the day of his existence was rapidly hastening to a close and the shades of evening were gathering thick around him, and while the full blaze of immortality bursts, in all its effulgence upon his enraptured vision, he should exclaim, in the full assurance of faith, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Gentile."

Such, my brethren, is a brief account of the life and doctrines of the apostle of the Gentiles. In the life of such a man there are many things to admire and love. Be it our great ambition, then, to imitate him in the same work of faith and labor of love. In the first place, may we endeavor to imitate him in the untiring zeal which he manifested for the spread of the gospel of the ever blessed God.

As early as the apostle's time, we learn that there were some who had a zeal, but not according to knowledge. And the same zeal, either in a greater or less degree, has been found in the church, in every succeeding age, down to the present day. It is the disgrace of christians and a foul libel on the religion of our divine Master. Instead of binding christians together in one common faith, and teaching them to love like brethren, it has served as a bone of contention among them. It has sowed the seeds of discord and disunion, which have sprung up and choked the good seed of brotherly kindness and charity. It has taught them to look upon each others movements with jealousy and suspicion and caused the most deadly hatred to rankle in their bosoms. False zeal spreads its strength in defence of names and forms, or the mere externals of religion. It enforces its commands by compulsion and severity; and would willingly call down fire from

heaven to consume those who are not within the pale of a particular church. But unable to do this, it kindles the flame of persecution, and wages a perpetual war against the peace, comfort and liberty of all who disclaim to wear its galling chains. It breathes out threatening and slaughter with an unsparing hand. Its mildest weapons are calumny and contempt, and the victims of its relentless ferocity are generally the quiet of the land, who desire to worship God according to the dictates of their own minds.

How different was the zeal of the apostle Paul! It was a heavenly principle; it was a gentle flame: it was the mild and benevolent spirit of Jesus, who came into the world to save men's lives, and not to destroy them. It was a generous and disinterested philanthropy, which, like the light of the great luminary in the solar system, sheds its prolific beams over the wide extent of universal nature, filling all hearts with gladness, and causing them to sing aloud for joy. Thus did the zeal of the apostle diffuse itself to every object within its reach, and endeavored to be the instrument of happiness, not to a part, but to the whole race of mankind. The apostle, like his divine Master, returned blessing for cursing, kindness for ill-treatment, and, though often reviled and abused, yet he could not be discouraged from attempting to make others partakers of the happiness which he himself possessed.

True christian zeal knows how to express a becoming indignation against the prevailing errors of the day; but it does not wish to remove them by the sword, or any other unlawful weapon; it endeavors to convince those who are wrong by the force of evidence alone. It manifests gentleness and compassion towards them; it weeps, and if possible, it would weep tears of blood over those who will not be persuaded to embrace the truth. Such was the zeal of St. Paul. Bold and intrepid in the cause of God and truth, unwavering in his purposes, inflexible in danger when duty called, he was not to be intimidated either by the threats of his enemies, the solicitations of his friends, or the prospect of any disaster, however formidable, to which he might be exposed. He cheerfully endured hunger and thirst, poverty and contempt; and counted not his life dear unto him, so that he might accomplish the great purposes of mercy, which were involved in the ministry of reconciliation.

Zeal, when directed to those things which are beneficial and productive of the happiness of mankind, is highly valuable, if it be under the guidance and control of reason. But if, on the other hand, it is directed solely by prejudice, and to objects which are unlawful and wrong, it is false and pernicious in its tendency. It is a lamentable fact, that too much of this kind of zeal abounds among the various denominations of professing christians at the present day. Many things are strenuously defended by the leaders of these religious sects, not because they are plain and self-evident, but because they are involved in mystery and obscurity; and they are thus held to be of vital importance by themselves, notwithstanding they are opposed to the deductions of sound philosophy, and the plainest dictates of common sense. No doctrines are more erroneous than those of vicarious atonement, total depravity, and endless misery; and yet none are inculcated with more violence, or more strenuously defended. And, judging from what we see around us, we should be apt to suppose that the more violent and unscriptural a doctrine is, the more it is set up in mystery, and opposed to all our ideas of right, the more important will it be considered, and the more cordially will it be embraced by those who are under the influence of a zeal without knowledge. Now I assert without fear of contradiction, that no doctrine is so much at variance with the attributes of Deity, and his purposes of mercy to the world, as the doctrine of ceaseless punishment in a future state; and yet all those who dare to contradict it, are branded as heretics and threatened with inconceivable and indescribable torments.

A zeal for mere trifles has been displayed to an amazing extent in this land of gospel light and liberty, to the disgrace of those who, under the mark of hypocrisy, have assumed the venerable title of christians. False zeal is concerned only about its own party, and its own particular sentiments; and it cares not what plans it puts into execution, or what weapons it makes use of, if it can extend its own boundaries, and accomplish the destruction of all who differ from it. True zeal has nobler objects in view. It does not desire the prevalence of this or that man's sentiments, nor the particular creeds adopted by them. It has more powerful incentives to action.

It labors for the extension of Christ's kingdom on earth. It prays that all distinctions may be done away, that mankind may look upon each other as brothers, children of the same common Father; and its language is,

"Names, and sects, and parties fall,
Thou, O Christ be all in all."

We have a striking example of the in-

fluence of false zeal in the conduct of Jews when the gospel was first preached in Judea. They opposed it with unrelenting hostility and a deadly hatred, as many do in the present day. They were ignorant that the gospel was the gift of infinite benevolence, and that its object was the salvation of Jews and Gentiles, rich and poor, bond and free. Therefore, says the apostle, "I bear them record that they have a zeal of God, but not according to knowledge; for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." The Apostle himself may be brought forward as an instance of this, previous to his conversion. He speaks of himself as being exceedingly zealous of the traditions of the elders. "I verily thought, within myself," says he, "that I ought to do many things contrary to the name of Jesus of Nazareth; which things I also did in Jerusalem, and many of the saints did I shut up in prison, having received authority from the chief priests and when they were put to death I gave my voice against them. And I punished them oft, in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities." But as soon as his mind became illuminated by the spirit of divine truth, his zeal was directed to other objects and he preached the faith which he once destroyed. He labored more abundantly than they all, and was even ready to make any sacrifice or endure any sufferings for the advancement of the Savior's kingdom.

Brethren in the ministry, let it be our great ambition to imitate this heroic champion in the cause of a world's salvation. Like him, may we count not life dear unto us, so that we may augment the triumphs of the gospel of impartial grace. May we be instant in season and out of season. May we make full proof of our ministry, and whatever our hand findeth to do, may we do it with our might. May we work while it is called to-day, for the night cometh wherein no man can work. May the sentiments of the poet be adopted by every one of us.

"Happy if, with my latest breath,
I may but gasp his name,
Preach him to all, and cry in death,
Behold! I should the Lamb!"

The gospel we have embraced and of which we are the humble advocates, whether we consider the promises of its founder, or the pacific character of its Lord, is calculated for universal use and claims universal reception. It bears on it, the stamp of a divine original, and is so intelligible that he who runs may read. Whatever is necessary for us to know is discovered by it, and it contains every promise to engage us in the practice of virtue, and every threatening to deter us from the paths of vice. Let us then embrace it without hypocrisy—let us defend it strenuously, but without bitterness—let us reduce it to practice in our own persons, and labor with all the powers, both of body and of mind, to disseminate its glorious truths among our fellow creatures. By these means we shall most effectually answer the end of our calling—we shall recommend the religion we profess to the approbation of the intelligent and reflecting mind—we shall protect it from the assaults of the profligate and licentious, and shall become the honored instruments of giving complete effect to the benevolent designs of that Being who, in his own time, will assuredly gather together all things in Christ, and crown with immortal felicity a universe of rational and intelligent beings.

"Which way, Brethren, may the past success which we have attained, our efforts stimulate us to renewed exertions, in the sacred cause of a world's salvation. The Gospel of impartial and unbounded love has hitherto triumphed over every species of opposition, and we know that it is destined to go forward until the whole world shall be brought under its heavenly and benign influence. Oh how vain is it for man to fight against God or to attempt to frustrate the purposes of the Almighty. The word is past, and must be fulfilled. God hath sworn by himself, because he could swear by no greater, that unto him every knee shall bow and every tongue shall confess. He has promised to his son the heathen for his inheritance and the uttermost parts of the earth for his possession. And he shall see of the travail of his soul and shall be satisfied. The darkness of our world shall ere long be chased away by the glorious beams of the sun of righteousness—the blindness of the human intellect shall give place to the light of eternal truth: and the mighty powers and capacities of man shall be turned from the low and degraded objects of his own invention, to the investigation and contemplation of him whose dwelling place is eternity, who fills immensity with his presence, and who is from everlasting to everlasting. God over all blessed forevermore. Suffice it to say that out of all seeming evils the great Eternal will finally educe the greatest good. Then shall myriads of voices on earth respond to myriads in heaven and all of Adam's race be heard to sing Hallelujah!

for the Lord God Omnipotent reigneth; and the kingdoms of this world are become the kingdoms of our God and of his Christ, and he shall reign forever and ever. Amen, Even so Father; for so it seemeth good in thy sight.

CHRISTIAN INTELLIGENCER.

"And Truth diffuse her radiance from the Press"

GARDINER, NOVEMBER 7, 1834.

METHODISM.

We are happy to perceive that the attention of the American public is being seriously called to the character of the Methodist Church government, and to its injurious influence upon the principles of civil liberty. It does, indeed, become freemen to watch with a jealous eye every establishment in this country, the genius of which is hostile to true republicanism. If any alarm is felt on account of the prevalence of papacy in the United States, the reasons are equally as great—nay greater—for alarm on account of the establishment of Methodism—

"greater" we say, because, in addition to the fact that the Methodist Church is established on principles as hostile to liberty and equality, as those which lie at the foundation of the papal Church, we have more to fear from the fact of its having a much greater numerical strength, not consisting of Irish emigrants only, as the Catholics do, but chiefly of Americans who through the craft of the Methodist priesthood have been caught in most unnatural toils. Methodism comes upon them, not, as the Catholic religion does, to revive the history of fire and faggots, and to exert its proselyting influence through the repulsive attractions, the powerless power of certain mechanical and antiquated forms; but it steals covertly into the chamber and the kitchen, the camp and the night meeting, with all the deceptive influence of revivalism, and under the plea of religion, leads them unconsciously into an ecclesiastical monarchy, and imposes upon their necks an arbitrary yoke. True, the Catholic Church has but one Pope—the Methodist, some five or six kings. But the old remark is a correct one, a single sovereign, united with himself, upon a single purpose, having no rivals to fear, is safer than half a dozen tyrants having equal claims to the government. The fewer of such characters the better. As we have often had occasion to remark before, the Methodist establishment is, essentially, a Monarchy—

with a plurality of sovereigns. That is to say, the power does not reside in the people. The rulers are above, and independent of the people. All their ecclesiastical laws are made without their voice; whatever privileges they have are matters of gracious bestowment from the throne. Such is the genius of Methodism; and any one with half an eye, may see that it is grossly and palpably opposed to all true principles of republicanism. And will the people of the United States look on and see a system of such anti-republican tendencies growing and gaining permanency within our borders?

Is it said there is little danger, since that is a religious establishment only, which has nothing to do with our civil institutions? Is there, then, no danger from a bad religious establishment? Is nothing which comes under the name of religion dangerous? We think there is great danger from such a system. All would deprecate the establishment of papacy here. Why? Is not this also a religious institution? Yes indeed, and all history has shown that civil liberty has never found so deadly and insidious a foe as in aristocratic and monarchical ecclesiastical or religious establishments. Religion is regarded as the most important and sacred subject. For this, men will sacrifice civil rights, property and even life itself. And who has not seen, amongst Methodists, more than amongst the members of any other sect, a supreme devotion to their fraternity? Where is there so much of a clannish spirit as in this communion? Their fealty to the ecclesiastical monarchy in which they are embraced, and their strong attachment to the church brotherhood, are the natural consequences of that arbitrary system of things by which they are governed. With them, the whole machinery is moved by a single wire, pulled by the occupants of the throne. As that power directs, so all the subordinate and dependant powers are obliged to dance. Hence the unity which we perceive in all their movements and operations. One law governs the whole. Independence is not known among them. All are bound in the traces by iron harnesses. To think or act differently from what the bishops decree, is rebellion. The influence of this system must inevitably be felt in all the other principles which the members of the sect may entertain. Show them that republicanism is hostile to their church, and how long would it be, think ye, before they would begin to doubt the utility of all sorts of republican government, civil as well as religious, and to sacrifice political freedom to the power of an ecclesiastical monarchy?

Hitherto the Methodist has been rather an humble sect—unpretending, whilst en-

gaged in the acquisition of power. Consisting mostly of the less enlightened portions of society—of women and males who were the most easily beguiled by sounds and carried away by the marvellous and the mysterious—they have not been regarded with much more dread than respect. But since, by their sectarian machinery, they have succeeded in building up a large numerical party, it is plainly enough to be seen that already they have become proud of their numbers and begin to evince a disposition that the community shall feel their power. And that power is seen and felt in almost every village and town where methodism has gained a foothold. Bound to help and patronize each other to the exclusion of the rest of their neighbors, we have seen their concerted efforts to break down, and oppress all who stand in their way. A more cruel power than this, does not exist—cruel, because hands unused to and not qualified for power, almost always are governed by no higher or better principles than prejudice and revenge.

We have a precious document now to present to our readers. It is a letter from the famous John Wesley, the founder and maker of Methodism, and for whom almost every thing which a Methodist hath, is named—from the *Wesleyan Seminars*, down to Wesleyan articles of furniture. This letter we find introduced by one of the Editors of the *Utica Magazine*, who has been publishing a series of able articles on the Methodist Church. We copy the conclusion of his last article in which he introduces the *Wesleyan Letter*. By it, it will be seen that John Wesley was an avowed enemy of republicanism, and that he carefully guarded Methodism against the danger of any thing republican in it.

"To conclude. The whole book—every part of this singular system of government and discipline—is worthy of a careful and attentive perusal and consideration. The whole government was planned, founded and matured, by a man who, however good in other respects, was a perfect hater of republican principles and equal rights—a despiser of 'the people' and a determined adherent to the 'divine right' of kings and priests to rule supreme and alone. Such was John Wesley—such is the government with which he cursed the Methodist church, as is evident from the following letter, as it appeared in the *Baptist Register* of this city.

The Founder of Methodism.—We have never, says the *Vermont Chronicle*, seen any thing more characteristic of the whole mind of John Wesley, than the following letter from him to Mr. John Mason, published in the *London Wesleyan Methodist Magazine* for April last. His hatred of every thing like Republicanism, either in church or state, his unwavering adherence to what he had once resolved upon, his plain, direct, straight forward way of doing business, and his quenchless ardor in the great work to which he had consecrated all his powers, are all exhibited in about a dozen lines.—The letter is dated,

"Near London, January 13, 1790.
"My Dear Brother,—As long as I live, the people shall have no share in choosing either stewards or leaders among the Methodists. We have not, and never had any such custom. We are no republicans and never intend to be. It would be better for those that are so minded to go quietly away. I have been uniform both in doctrine and discipline, for above these fifty years; and it is a little too late for me to turn into a new path, now I am old and grey-headed. Neither good old brother Poma (God bless him!) expects from me, nor Brother Wood, nor Brother Flamank.

"If you and I shall be called hence this year, we may bless God that we have not labored in vain. Come, let us have a few more strokes at Satan's kingdom, and then we shall depart in peace."

No reflecting mind can read the discipline, without discovering every where the priestly chain that binds all in slavery to ecclesiastical tyranny. It is true, in many cases the priest is fettered, but it is to his equals.

In some cases the chains are wrapped in soft words and pretended love—but they are still chains, and are no less tightly drawn, than if the "naked iron entered into the soul." That God in his providence may open the eyes of our Methodist brethren to see the aristocratic despotism of their church, and give them moral courage and strength to sever their chains, and thus deliver themselves from the rule of cunning priests who profess to "labor night and day, both in public and in private," for the good of the people, when their own good is their almost only aim, is the fervent desire and prayer of the writer, as it must be of every lover of religious liberty and equal rights."

POPULARITY.

There are some men—a few of whom figure in the character of editors—who have such a distressing love for the dear people, and are so well satisfied that the dear people never were and never can be wrong, that they boastingly avow it as their grand principle of action to follow wherever the dear people go, whereby they shall be sure never—to err? hardly that we think—but will be sure always to be on the popular side and get the largest share of patronage and honor on account of it. Is this the right principle? Is it, indeed, any principle at all? Is it not, rather an avowed want of principle—a determination to sacrifice every principle as often as the weathercock, public opinion, shall change? For ourselves, we dispise—as far as it is lawful for us to dispise any thing—that man—that driver, dolt, toad eater, or whatever you please to call him, who will thus prostitute himself in the dust, beat his

head upon the rocks and crawl on his belly through the mud, after popularity—to be reckoned in the ranks of a popular party or leader. They are slaves—more deserving the name than the West India slaves—they have not, they dare not have any thing like freedom or independence.

But much as we despise such characters, we have, if possible, a greater detestation for those who standing upon the fence, carefully watch for the voice of the dear people, the popular current, till, satisfied which way it is tending, they crawl down silently, hastily crowd into the ranks, and then make it their business to edge and elbow their way forward till they come out at the front rank and swing their hats to the rally as the oldest and most valorous friends of the cause! They are the enemies of every cause but the cause of their own pockets; and should never be trusted. Nothing would sooner dispose us to distrust the cause in which we might be engaged, than to see it managed by persons of this description. We should know they would lead it to shipwreck and ruin.

According to our notion—"An honest man is the noblest work of God," one who, despising that craven and dastardly spirit which dares not move till it ascertains which way public opinion is a going to set, stands up in the face of the world an open hearted and fearless defender of his own opinions. Such a man never follows like a dog after his master, behind public opinion; but seeing what is right labors to enlighten public opinion accordingly and to turn it into the correct and safe channel. We think all editors ought to study out correct principles, and having found them, to stand thereon firmly, and seek to direct public opinion aright. He who boasts of having no opinions of his own which he is not ready to sacrifice to the dear, the idolized, the monstrosity knowing, the infallible people, and avows it as his determination to follow on spaniel like after public opinion, even though that opinion should lead his country to anarchy and despotism, or his religion to tyranny and atheism, is an object both of our contempt and of our dread. Every thing dear to us, is to be feared from such creatures. We have seen such men active in civil matters; we know such in religious affairs. They will betray a friend every day, rather than to forfeit one grain of popular favor; such men ought never to be trusted.

ZION'S ADVOCATE.

Editor Wilson has spoken—in a talk of considerable length,—but what under the sun he saith, we cannot tell. We have read over his article two or three times, but for the life of us do not know what he would be after—after? yes, he would be after, doubtless, escaping the vile he has got himself into on account of the falsehoods about the *Impartialist*; but he raises such a cloud of dust under cover of which to effect his escape, that, actually, we have lost sight of him and know not what course he is taking. Mr. W. certainly has the best faculty of multiplying words without knowledge, of any writer we ever had to do with. Does he mean to say we misrepresented his correspondent "S. H."? If so, do for good nature's sake tell us where. We quoted his own language, verbatim et literatim, and all which he said—where, then, is the misrepresentation? Once more; does the Rev. Adam Wilson mean to say, or to be understood as saying, that his clerical correspondent, did not tell a palpable and deliberate falsehood about the "Impartialist"? If so, do let us have something tangible on the subject.

CAUSE AT THE EAST.

Br. D. T. Stevens, who is on a tour in Penobscot and Hancock Counties, has written us a letter, which we do not suppose was intended for publication, but as the subject is one in which our public is concerned, we venture to give it publicity. If brethren who write to Editors do not intend they shall make such uses of their epistles as they think would gratify their readers and subserve the interests of the common cause, why, all is, they must be careful how they write, or make their prohibitions imperiously.—Ed.

Milford, Oct. 24, 1834.
Br. DREW.—I am now enabled to catch a moment to fulfill my promise to you.—Since I saw you I have passed through many interesting scenes—proclaimed the good tidings of salvation in many places—and become acquainted with many substantial warm hearted brethren. In this place and other towns through which I have travelled there appears to be a general wish to have the gospel preached, and in some places our brethren seem almost famishing for the bread of life, earnestly desiring that some faithful servant of Christ might come and abide with them, and feed them with the sincere milk of the word. But here the same obstacles are in the way which exist elsewhere to the detriment of our cause and the hindrance of the spread and prosperity of our tour. I allude to the want of organization which prevents a concentration of the means and union of the exertion of our brethren.—Without this, it is no longer doubtful in my mind, that no permanent and lasting good can be effected. We may preach, and our brethren will give us a cordial and hearty welcome to their homes, and assist us on our

way—all this is gratifying and encouraging and betokens well; but there is nothing regular and systematic. We are obliged to leave them again in the same destitute condition. There is a vast field in this section for cultivation; a great work to be done; but "flying visits" will not accomplish it.—The laborers must enter the field and remain, and labor with untiring zeal until the standard of gospel truth shall be erected in every village. Nothing effectual, in my opinion can be accomplished, towards building up the cause of universal grace—which we believe is the cause of Christ—in those places where the constant ministry of reconciliations is not had, except by first taking some efficient measures to produce a permanent and systematic organization. To this end, I think, the Maine Itinerary bids fair to be of incalculable service. A brother who should be every way competent to the task, sent out under the sanctions of that society, for the express purpose of building up and organizing societies, would undoubtedly, be of immense service to the cause, especially in this eastern section; and I have no question but that he would collect, at the same time sufficient funds to defray his own expenses, and afford him a reasonable compensation for his time. With regard to this subject I have nothing farther to say, than that as far as I have been able to ascertain the views of our brethren in this part of the state they not only approve of the measures which have been taken to establish an itinerant ministry in this State, but they hail the event with much joy and interest, believing that it will be of great utility. The question has often been repeated to me in the several towns that I have passed in this tour.—"Will not Br. Stetson, the agent for the Itinerary, be this way soon?" I can assure you Br. Drew, that in this part of the State especially east of the Penobscot a deep interest is manifested upon that subject and if I am not mistaken the brethren are ready to aid it with heart and hand.

A minister who travels this way will not be suffered to bury his talents in the earth and remain long inactive—he must be emphatically a preaching minister. The Sabbath that I was to spend in Bangor I spent in Castine. There we have many good brethren—many God bless them—and send them a preacher after his own heart. By visiting Castine I spent two Sabbath east of the Penobscot, and on those two Sabbath the intervening week preached eight discourses, and wrote and delivered one Temperance Address, this was in Eddington where I am happy to say the cause of temperance is prosperous. I have preached once this week in Old Town. To-night have an appointment in Milford, &c.

NEW ASSOCIATION.

A meeting of Universalists took place in Piermont, N. H., on the 15th ult., (as we learn from the "Star,") at which an Association was formed to be known as the Grafton Association of Universalists. Br. Herman Ford (layman) was Moderator, and Br. S. Clark, (clergyman) Clerk. A Constitution, as reported by a Committee, for the government of the body, was adopted, and Delegates were appointed to attend the State Convention. Sermons were preached during the meeting, which lasted two days, by Brs. Jehiel Smith, J. P. Atkinson, J. E. Palmer, W. S. Balch, D. D. Smith, and Thomas Whittemore. Eleven clergymen were present, among whom we notice the name of Br. L. P. Rand of this State. The Circular Letter by Br. J. G. Adams, is "short and sweet."

CHURCH AND STATE.

The Mirror says: "The attempt to fix the charge of designing such an union upon orthodox christians will now, doubtless, be given up. The spell seems to be broken—the cry has ceased to produce alarm." Say you so, neighbor C.? Doubtless you would have it so, and would wish to create the impression that your folks are no longer suspected; but do not exult too soon. If there was ever one opinion in which the people of this country were confirmed, it is that all the operations of the autocrat are directed to an Union of Church and State, or what is the same thing a control of the State by means of their church. It will be a long time, neighbor C. before you can convince the people otherwise.

REMOVAL.

We ought to have mentioned several weeks ago that Br. Thomas Doloff, an approved preacher of the Reconciliation, residing for some years past in Jay, Me. has recently removed with his family into the State of Ohio, where, we understand, he calculates to make farming his principal business hereafter. His removal will be felt as a serious loss to our cause in the interior of this State. He did great good wherever he labored. Few possess a better knowledge of the Scriptures than he, and few have a better faculty to communicate their knowledge with simplicity and power. His moral and religious character were such as to give the best influence to his clerical labors. We protest against his making farming his chief business in Ohio. The Lord has given him a talent for the ministry, which must not be buried. In that State he can do immense good. He is precisely the man to go thither as a pioneer in the cause of truth.

ENGLISH METHODISTS.

The Methodists in England punish all their preachers who evince any longing after republican liberty. The following is a case in point. Some months since a meeting was held in Manchester of persons who desire to see measures taken for a separation of Church and State in Great Britain.

At this meeting, a Methodist clergyman, Rev. J. R. Stevens was present and took an active part against the Union of Church and State. For this crime—and for this only—he was arraigned by the Conference, and refusing to acknowledge his error and to ask forgiveness, he was suspended for one year, to give him time to repent of his symptoms of republicanism. Mr. S. promptly resented such an infringement upon his rights of opinion, and indignantly tendered his resignation to the Conference, which was accepted. Since that time he has attached to himself between 300 and 300 followers, who go with him against an Union of the secular and ecclesiastical powers.

CHRISTIAN MESSENGER.

The first No. of the fourth Vol. of the N. Y. Christian Messenger comes to hand in a very neat dress, and containing an abundance of most excellent matter, among which we notice the Prize Tale written especially for that paper by Miss Julia H. Kinney, entitled "The Sacrifice—a clergyman's Story." What would Br. Price say to our copying the article, for which he has so generously paid a liberal price? Would he have any objections? Old Dr. Franklin used to say "let good offices go round," had he been thinking of the type at that moment, doubtless he would also have laid it down as a maxim to let good newspaper articles go round. The publisher and editors of the Messenger are entitled to very great praise for the efforts which they make to render the paper a useful and interesting weekly visitor. It ought to have a large subscription list—none deserve a larger.

ANTI'S.

By an official Report which is published, we learn that in New York City there is an "Anti-Tobacco Society" which appears to be doing a large business—on paper. As every thing now a days appears to be on the anti order of things, we would suggest whether it might not be well to have an anti-carrying-things-too-far Society?

NOTICE.

The Assessors of the Universalist Society in Augusta have given notice that the annual meeting of said Society will be held at the dwelling house of Mr. Charles Keene on Monday afternoon next. As this is the principle meeting for the year, and as business of very considerable importance will come before it, it is hoped that the members of the Society generally will make it a point to attend.

For the Christian Intelligencer.

HISTORIC SERMONS. --- NO. 23.

MOSES.

"This is that Moses, which said unto the children of Israel, A Fox he shall the Lord your God raise up unto your brethren, like unto me: him shall ye hear." Acts, vii, 37.

In many respects Christ was like unto Moses. Moses delivered his brethren from temporal bondage in Egypt. Christ delivers from spiritual bondage in sin and unbelief. Moses brought bread and water to supply the hunger and thirst of the famishing people in the wilderness. Christ brings the bread and water of life to supply the inner or spiritual man. Moses appointed the Paschal Lamb, whose blood protected the people from the destroying angel: Christ is the lamb of God which taketh away the sin of the world. Moses received the law from God on mount Sinai; Christ is the end of that law for righteousness to every one that believeth. Moses was king in Jeshurun, Jesus was king in Zion. Moses wrought miracles in Egypt, and in the wilderness in confirmation of his mission, that he was sent of God, and spoke his word; Christ wrought miracles in Canaan in proof of his divine authority, that he was the promised Messiah. Moses fought with Amalek and other enemies of Israel who made war upon them and overcame them, and destroyed them; Christ is the captain of our salvation, who conquers sin and death, and gives spiritual deliverance to his people.

Moses had most intimate communion with God in Mount Sinai, for forty days together: Christ had a still more intimate fellowship with his God and Father, in the mountain, when he was transfigured before his disciples. Moses had to contend with murderers and complainers against God, because of the troubles of the way; Christ had similar enemies to try him, for whom he prayed. Moses was a very meek man; Christ was meek and lowly of heart. Moses was a man of humble prayer; so was Christ. Moses led the children of Israel towards the promised land of Canaan.—Christ, like Joshua, led them into heaven. Moses had his twelve captains of the twelve tribes; and he sent twelve men to search out the land: Christ had his twelve apostles whom he promised should sit upon twelve thrones judging the twelve tribes of Israel. Moses married an Ethiopian woman, to show that the Midianites might partake of the good things promised to God's people: Christ received sinners and ate with them. He talked with the woman of Samaria, with whom the Jews had no dealings. Moses had an outward tabernacle, with many legal rites and ceremonies. Christ has a spiritual house, where he would have spiritual sacrifices of thanksgiving and praise. Moses prepared Joshua to take his place, and left the world in full strength and vigour; Christ laid down his life in the midst of his days. Moses was buried by God, so that no one knew his sepulchre: Christ was buried, but soon left his tomb, so that he was not there to be found. As Moses appeared on the Mount with Christ, Peter, James and John, and Elias, some have thought that he was translated like the latter. So Christ appeared to his disciples af-

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, NOVEMBER 7, 1834.

TRIAL FOR MURDER.

The State vs. Joseph J. Sager, for the murder of Phebe Sager, his wife.

This trial came on before the Supreme Judicial Court sitting at Augusta, on Thursday last, Oct. 23d. Present, Chief Justice Weston and Judge Parais. Counsel for the State, Nathan Clifford, Attorney General, and James W. Bradbury, County Attorney—for the prisoner, Peleg Sprague, Frederick Allen, and George W. Bacheholder.

The two juries which had been in attendance at this term of the Court, and sixteen jurors specially summoned, were present.—The Attorney General put the question to each juror, whether he had any conscientious scruples as to convicting where the punishment would be death, but although five expressed such scruples, no one was set aside on that account, as each and all declared that under the existing law they should have no hesitation in doing their duty. Four of these jurors were actually sworn, and the fifth was challenged peremptorily by the prisoner. The prisoner challenged seventeen peremptorily, and ten who declared that they had formed or expressed an opinion, or were conscious of a bias.

The jury was empanelled and sworn as follows: Oliver Bean, Foreman, Frederic Aborn, Anson Barton, Levi Greely, Isaac Lapham, Jacob Main, Benjamin F. Melvin, Anson Pullen, William Perkins, Alonzo Wood, John Woodcock, Cyrus Guild.

The case was opened for the government by Mr. Bradbury, in a very neat and impressive style. The examination of witnesses commenced about noon on Thursday, and continued until sometime in the afternoon on Friday. A few witnesses only were called for the prisoner, and the testimony was closed early in the evening. We took very copious notes of the evidence, but have only time and room to give our readers a sketch of it. We shall endeavor, however, not to omit any of the important facts.

The principal witness for the government was Ann Rafter, a young lady born in Ireland, but who came to this country at five years of age, and lived with her parents in Jefferson until about two years since, when she went to Mrs. Sager's (who kept a milliner's shop in the front part of her house in Gardiner,) to learn the milliner's trade, and has resided in the family ever since, assisting Mrs. S. in the shop and in her household.

She is a Roman Catholic in her religious sentiments, and the oath was administered to her in the impressive manner in use amongst that sect, by crossing the hands upon the Holy Evangelists, and kissing the book. She delivered her testimony in a modest, but clear and intelligent manner.

She deposed that she slept on Saturday night, Oct. 4th, at John D. Gardiner's house. (Mr. G. is a son of the deceased by a former husband, and lives in the third house from that occupied by his mother.) She arose on Sunday morning at about half past six o'clock, went home, and got breakfast for the family, (consisting of Mr. and Mrs. Sager and herself,) set the table in the kitchen as usual, and went to the foot of the stairs and called Mrs. Sager. Mrs. S. came down apparently as well as for some time. Sager came in, and asked his wife if she would have something to take. She said she did not care. He said "My love, I guess you better." He took a tumbler, set it on the table, broke an egg into it, and went into the parlor beating it as fast as he could—immediately returned with the tumbler about two-thirds full of wine—gave it to his wife and she drank it. He took the tumbler again, and remarking that the sugar and the best of it was at the bottom, asked her to have some more wine. She did not wish for it, but he said "My love, I guess you better"—and again went into the parlor, put some more wine in the tumbler, and returned stirring it, gave it to Mrs. S., and she drank it. He then took the tumbler, and went to the side of the room and rinsed it. Mrs. Sager said, when she saw this, "Mr. Sager why do you rinse the tumbler? you never did before."

He made no answer. She immediately complained of feeling badly. Witness asked her how she felt—she said she felt dreadfully all over. Witness brought the table to Mrs. S., and sat down—so did Sager. Mrs. S. still complained—witness told her to take some breakfast, and she would feel better. She said there is no help for me. Sager took a potato and some butter on his plate, sat a moment, and then arose without eating or drinking anything, and went to the door and occupied himself in brushing his shoes. Witness commenced clearing the table, and observed a white powder on the milk in the cream-pitcher—asked Mrs. S. what it was—Mrs. S. said she did not know. Witness said she would give the milk to Sager's dog, and see how that would work. She poured it into a wash basin, but just as she got to the door Mrs. S. was taken with vomiting, she set down the basin and returned. Sager took the basin and carried it away. Mrs. S. recovered and witness resumed her business of clearing away the table—she noticed in the bottom of the pitcher from which she had poured the milk a white sediment—Mrs. Sager told her to preserve it. S. came in with the basin. Mrs. S. asked him if he gave the milk to the dog—he said he did. Mrs. S. doubted it, and he said she might go and see. They both went to the barn, and while they were gone witness saw the dog come from under the sleigh, before the end door, where he had been lying down. The barn was in a different direction.

A little Hutchinson girl from whom Mrs. Sager had her milk came in with a tin quart of milk, witness took the pitcher from a shelf over the fire place, took in it to see if there was any dust, and poured the milk into it from the quart. After Sager went to the table to break the egg into the tumbler, she poured out three cups of tea, and put milk in each of them. When they sat down to the table, witness herself drank one cup of the tea. No other person drank any. After Mrs. Sager had told her to preserve the sediment in the pitcher, she poured one cup of the tea and milk into the pitcher, and set it away. What she did with the other cup could not recollect.

After Mrs. Sager returned from the barn, she complained of being worse, and witness went to the window of Charles Sager's tavern next door, and asked Mrs. Collins to

call the doctor. Dr. Neal, came, asked Mrs. S. what she had been taking, she replied something she ought not to—she asked whether it was rum, brandy, or gin—she said no—she vomited egg, and he asked if she had taken egg nog. He prepared some medicine, and went away a few minutes.—Witness prepared a bed up stairs, and Mrs. S. was carried up. She asked, "Ann, do you think I will die?"—witness replied no—she said "you know I will." Witness then left the room—half an hour afterwards she returned, and was looking at Mrs. Sager's hand, when Sager came in—deceased said, "Mr. Sager, you are the cause of all my pain." Witness thinks he replied, "Don't be ungrateful, my love."—Witness again left the chamber, and when she returned Mrs. S. was speechless—she died about half past 2 in the afternoon.

Scarcely a day passed without some cross questioning between Sager and his wife.—He had been absent two nights of the week previous to Mrs. S.'s death, and deceased remonstrated with him, but got no satisfaction. Witness never had any misunderstanding with the prisoner. He had lived away from home a good deal—boarded about two months at Charles Sager's next door—was at Bath sometime. Mrs. S. had delicate health, but was not often sick—was sick a few days several weeks since, but had recovered.

Witness did not know of Mrs. S. being in the habit of taking much medicine. She usually took some bitters in the morning, made of a decoction of bark, sometimes with rum and sometimes without. When Sager was at home he often kept gin in the house, and would prepare it in the morning, and Mrs. S. would take a little.

Mrs. S. had often conversed about what she wished to have done with her things, should she be taken away—said, as she had no daughter, she wished to have her two best gowns and a shawl divided between her three daughters-in-law. She called herself 56. They had been married about 14 years.

Dr. Neal testified that he was Mrs. Sager's physician—he was called to her on Sunday Oct. 5—she was trying to vomit—complained of agonizing distress—had the symptoms of a person who had been poisoned—not all the symptoms laid down in the books, but as many as he should expect to find in any single case. Mrs. Sager requested all others to go out of the room, and then told him that Mr. Sager was the cause of all this—that he had given her egg and wine in the morning, and she was persuaded there was something in it which would cause her death. Ann Rafter showed him the pitcher of tea and milk with the sediment. He directed her to put it away safely, and gave orders to have the vomited matter preserved. This was after Mrs. S. had been removed to her chamber—what she vomited on the hearth in the kitchen was not preserved. The medicine he gave Mrs. S. was ipecac—he gave no antimony.

Charles F. Gardiner testified to Mrs. Sager (his mother) saying to Sager that he was the cause of her distress, and that Sager merely muttered something he could not hear.

Sarah Sprague deposed that Mrs. Sager's last words were "I do not know what Mr. Sager thinks of himself, but he is the cause of all this." She lived about half an hour after this, but never spoke again. She had previously said that she was not afraid to die.

There were several other witnesses who were present in the course of the day, and corroborated the testimony given above as to the appearance of Mrs. Sager, &c.

Dr. Neal put the tea and milk and sediment in a phial, and Dr. Jewett carried it to Brunswick, and gave it to Professor Cleveland on Monday morning.

On Tuesday morning a post mortem examination was made by Drs. Nourse, Jewett, Mirick, Neal, Briggs, Gage, and Cony. They examined all the vital parts, and the only symptoms of serious disease they discovered were remarkable inflammation in the stomach, and abdominal viscera, particularly the former. The four first were called upon the stand and unanimously testified that the appearances in the stomach, were in their opinion produced by the introduction of some foreign substance of a mineral or corroding nature, which produced inflammation sufficient to cause death. The contents of the stomach were taken out carefully and poured into a quart bottle, and the vomited matter which had been saved was put in a gallon bottle, and the two bottles carried to Brunswick by Dr. Jewett and delivered to Professor Cleveland. Some grains of a white gritty substance were taken from the inner coat of the stomach, and a chemical test applied to them, but without success. They were then thrown away.

Professor Cleveland testified that he received from Dr. Jewett at different times a phial and two bottles; that he applied to each the four most approved tests for the discovery of arsenic; and that in the tea and milk all the tests were successful, and he found at least a hundred grains of arsenic, or enough to destroy more than forty lives if equally divided. With regard to the contents of the stomach and the vomited matter, the two first tests, the silver and copper tests, failed—this he said might have been occasioned by the presence of animal matter, which would render the tests fallacious. The third, the sulphur test, produced the appropriate result, a fine lemon yellow color. But this color would be produced not only by the presence of arsenic, but by antimony, cadmium, or oxide of tin. The two latter are very scarce substances. The fourth, which the witness called the grand test, namely, reducing the common arsenic or rats-

bane to metallic arsenic, wholly failed. He said that the presence of animal matter would be an obstruction to the success of this test, but the quantity of arsenic must have been very small, or it would have been successful.

There was evidence as to Sager's having arsenic in his possession—that he showed two papers to Dr. Jewett to be tested, which he said contained arsenic and that sometime ago he showed a paper to his wife and Ann Rafter which he declared contained poison.

Mrs. Ann Gardiner testified to a conversation at her house the Sunday preceding the murder, in which Sager declared with an oath that he would not live with any woman another winter unless he could live better than he did then.

Joseph Flitner heard him at Perkins' tavern declare that Davis Gardiner was a rascal, and his mother (Mrs. Sager) worse than he.

Shubael Burns deposed that Sager told him he should be a widower in the fall—he thought him jesting at the time.

John F. Childs worked in the shop with Sager at Bath. Sager said he should rejoice to hear of his wife's death, and he did not believe she would live longer than fall.

Elizabeth Henderson saw Sager at Sidney Corner on Tuesday evening, Sept. 30th, and also the next morning, with Mrs. Eliza Thornly. Heard Mrs. T. say she had no home to go to—Sager told her that when the old woman was out of the way, (or out of the world,) and that would be soon, she should have a place with him as his wife, and they would keep house.

The evidence introduced by the prisoner's counsel went principally to show Mrs. Sager's delicate health, that she had been long complaining, that recently a great change for the worse had taken place, and that she often spoke of her dying suddenly, and gave directions how her clothes should be distributed.

Leonard Merrill testified that he was present when Sager handed a paper to Dr. Jewett, and that S. did not call it arsenic, but asked Dr. J. what it was.

Counsel for the government then called Ann Rafter, Mrs. Gardiner, Mrs. Sprague, and others to show that Mrs. Sager was recovering from her ill health, and had been for a week previous to her death about her usual concerns, and in the shop every day. Some of the physicians were again called, and declared that in case of poison, after repeated vomiting, they would not expect to find much arsenic in the stomach. Arsenic given in wine and egg would be so suspended in or mingled with the egg that most of it would be thrown off with it. It was in evidence that the egg was vomited on the hearth, and not preserved, and there was no appearance of egg in the vomited matter which was saved.

The defence was commenced by Mr. Allen in an argument of two hours and a half on Friday evening, and closed by Mr. Sprague on Saturday, in an eloquent and powerful speech of nearly five hours.—The Attorney General occupied about five hours in closing for the government.

Judge Parais delivered a lucid and impartial charge to the jury of about an hour in length. The case was committed to the jury at eight o'clock on Saturday evening. They were together until eight on Monday, when they came in and returned a verdict of GUILTY.

Some ineffectual efforts were made by the prisoner's counsel to quash the indictment, and likewise to procure a new trial.

The Chief Justice then pronounced, in a solemn and impressive manner, the following

SENTENCE.

JOSEPH J. SAGER, After a full and impartial trial, defended by able counsel, assigned at your request, a jury of your own selection have pronounced you guilty of the murder of Phebe Sager, your wife. It was not perpetrated in an unguarded moment, under the influence of excited feelings. The means resorted to are evidence of a deliberate and settled purpose of heart.

She had recovered from recent sickness, and had resumed her usual avocations. And there is reason to believe that you had violated your marriage vows, and that you witnessed with pain every indication in her of returning health.

In the morning, you left the side of your unsuspecting victim, bent upon her destruction. It was holy time. A day consecrated by God to his more immediate service. You mingled for her the poison, you had long prepared. You presented the deadly potion to her lips; and you urged her to drink it to the dregs. You sweetened the fatal cup, to render it palatable; and you allured her to accept it in terms of conjugal endearment and kindness. That life, which she had received from God, and which no other being had a right to take away; that life, which you had solemnly promised to cherish, you wantonly and wickedly destroyed.

You allowed her no time for preparation. The potion you administered, speedily did its office. You guarded against possible failure, by infusing elsewhere the poisonous ingredients, of which she was expected to partake. And if you did not intend that another victim should perish at your hands, you were at least reckless and indifferent to her fate.

After suffering excruciating agonies, your murdered wife, in a few hours entered the unseen world. Her destiny is sealed. Her day of probation is ended. And is there mercy for you who showed no mercy? I dare not encourage you to hope that any earthly power will interfere for your relief. The claims of human justice must be satisfied. The land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

But upon sincere and unfeigned repentance there is mercy, even for the chief of sinners, through Jesus Christ. Will awakened conscience do its office, before it is too late? Will your hard heart be softened? Will the tears of penitence flow? God knows. It greatly behooves you to be sensible of your guilt. Look back upon your past life. Call to remembrance the long catalogue of unrepented sins. It may

awaken you to a sense of your condition. It may bring you to true repentance. Jesus Christ has power to forgive sins. I with deep humiliation you seek forgiveness through him, there is yet hope for you.—The fountain of his blood is sufficient to cleanse from sin, though it be of a scarlet color and of a crimson die.

I conjure you, let the span of life, that is yet left to you, be devoted to preparation for another world; upon the verge of which you stand.

It remains to pronounce upon you the sentence of the law, which is,

That you be returned to the place from which you came; that you be thence carried to the place of execution; and that you be there hanged by the neck, until you are dead; and may God ALMIGHTY have mercy upon your soul!

—We are indebted to the politeness of the Chief Justice for a copy of the Sentence, which he has furnished at our request.

In writing down hastily the above sketch of the evidence, we find we have omitted one explanation. Ann Rafter drank a cup of the tea, into which she had put milk from a pitcher containing more than a hundred grains of arsenic! Why did she live to tell the tale? Professor Cleveland's testimony explained the mystery. Arsenic is very little soluble in water, about 1 to 400,—and still less in milk. As to tea, he once tried an experiment—he put a grain of arsenic in a cup of tea, and exposed it to a heat of 200 degrees for half an hour, and it was not all dissolved. The specific gravity of arsenic being greater than that of milk or tea, it would most sink to the bottom in a few minutes. If not stirred, a slight powder would remain dry upon the surface.—But in turning out the tea and put milk in it before they sat down to the table. She observed nothing in the cup she drank, but in the one she poured into the pitcher she found a white sediment. She was slightly unwell that day, and more the next. After all explanations, however, her preservation must be ascribed to the providence of God. *Hallowell Advocate.*

The Annual Meeting of the *Kennebec County Temperance Society* will be held in Augusta, on Wednesday the 10th day of December next. The Secretary's notice will appear next week.

—Appointments.
Br. D. T. Stevens appoints to preach next Sunday in Stillwater.
Divine service will be performed in Bethlehem church next Sunday by the Editor.

MARRIED.
In Sidney, 23d ult. by Rev. Wm. A. Drew, Mr. Nehemiah Ellis, Merchant of Augusta, to Miss Almira Lovjoy.
In Bethel, Mr. Samuel Bean to Miss Lucretia E. Frost.
In Hallowell, Mr. Harrison G. O. Washburn to Miss Hannah Dennis.

DIED.
In New Gloucester, Peter Brackett, a revolutionary pensioner aged 79.—Emeline, daughter of James Thompson, aged 7 years.
In West Jefferson, Miss Mary Avery, aged 20.

COPARTNERSHIP DISSOLVED.
THE Copartnership heretofore existing under the firm of S. O. BRADSTREET & CO. is this day dissolved and all business of said firm will be settled by S. O. Bradstreet who is duly authorized to settle the same.
S. O. BRADSTREET,
R. H. GARDINER, Jr., for late firm
TOBEY & GARDINER.

NEW FALL & WINTER GOODS.

SAMUEL CROWELL, TAILOR, informs his customers and the public, that he has removed from his old stand to the east part of the building recently occupied by Benjamin Shaw, where he continues to carry on the business of his trade as usual in all its branches. A full and complete supply of FALL and WINTER GOODS has just been received by him from Boston which were all selected by himself and which he can safely recommend to those who may feel disposed to patronize him, as of the first quality and fashion. He pledges himself, that no pains shall be wanting on his part to give complete satisfaction to all who call on him, and confidently hopes by strict attention to business, and the accommodation of his customers, to merit a continuance of their patronage.

—Among his selection are the following—
Black, blue, brown, olive, green, Adelaide, dahlia, and Oxford colored BROADCLOTHS.
Black, blue, lavender, drab and striped CASSIMERES. German Goats hair CAMELETS.
Also a general assortment of the most fashionable FETTINGS, together with Trimmings of all kinds. He keeps constantly on hand a good assortment of READY MADE CLOTHING, and will sell all the above articles cheap for Cash.
Gardiner, 6th November, 1834. 45f

JAMES LOUGHREY, TAILOR.

In the Shop lately occupied by Mr. SAMUEL CROWELL, opposite "SAGER'S TAVERN."

GARDINER, Mx.

FLATTERS himself from his many years experience and success in the principal Cities in the United States that he shall be able to suit all those who may call upon him, both with well fitting and fashionable Garments, and as to workmanship he considers himself not second to any in the United States. Particular attention paid to CUTTING and Garments warranted to fit.

—The latest New York fashions duly received. 45f.

NOTICE.
DELIVERED into my hands as Pound Keeper of the town of Pitton, one RED HORSE COLT, about six months old, with a white streak in the face; which Colt was impounded by John Stevens of said Pitton on the 4th day of November present, as an estray, the owner thereof being unknown. The owner is hereby notified and requested to take said Colt away and to pay all legal charges.

WILLIAM TROOP, Pound Keeper of Pitton.
Pittion, November 4, 1834. 45

STEAM-BOAT NOTICE.

THE Proprietors of the Steam-Boat TICONIC are hereby notified to meet at the Gardiner Hotel on Tuesday the eleventh day of November next at two o'clock in the afternoon

1st, To see what measures they will adopt relative to the Steam Boat and other property.
2d, To see what measures they will adopt relative to the payment of the debts of said Company.

3d, To act on any other business that they may think proper, which may be brought before them when assembled.

Per order of the Directors.
E. WATERHOUSE, Secretary.
Gardiner, Oct. 25, 1834.

ter his resurrection. Moses was all that to Jewish people, that Christ is to the Christian Church. Moses received the law by the ministry of angels. Christ was revealed as near at hand, when the angel Gabriel foretold his birth. Angels gave God glory when he lay a helpless babe in the manger. The law came by Moses, grace and truth by Jesus Christ.

If any hear not Moses, neither will they be persuaded though Christ rose from the dead. Moses and Christ are now in heaven together; and there multitudes sing the song of Moses and the Lamb.

Time would fail to relate all that Moses did. And eternity only will give a space to relate the works of Christ. Moses was raised up of God to work wonders in Egypt, in the red sea, and in the wilderness. He saw the glory of God, and spake with God face to face, as a man speaketh with his friend. Exodus xxxiii, 11. Think of this man of God, fasting forty days in the holy mount, holding communion with his Maker. Think of him receiving the ten commands written by the finger of God, upon tables of stone. Behold him amidst the thick darkness; see the lightnings play around his head; hear the mighty thunders bursting over him. The mountain shakes with an earthquake, the flames of fire strike the people with amazement. Moses himself said, I exceedingly fear and quake. Behold him descending with the sound of a trumpet, with the tables of the covenant; hear him proclaim the law from Sinai, see him amidst his brethren, a leader and commander.

Behold Moses smiting the rock in Horeb and the waters gushing out. Hear him calling to the people to come and drink, to cleanse and refresh themselves with the river of God. Behold the Manna scattered around their tents, every morning, in abundance, to supply their wants. See the quails fighting in flocks about their doors. They asked for flesh, God gave them their desire, but sent leanness into their souls.

Behold the brazen serpent upon a pole in view of the whole camp of Israel, that that whoso looked upon it, was healed of the bite, of the fiery flying serpents.

Behold the bright cloud giving them light by night, and the dark cloud shading them by day. One would cool and comfort them amidst the burning sands, and scorching heat by day, and the other would enlighten and protect them by night. No enemy or ravenous beast would dare approach a people, so guarded and protected by the Almighty.

Behold the spacious tabernacle, in the midst of the camp, surrounded by four grand divisions of armed men. See the Shekinah, the glory of the Lord, filling the house of God, built according to the pattern given Moses in the mount. Behold the smoking sacrifices upon the consecrated altar! See the priests and Levites ministering in their holy garments, around, and in the holy place. Smell the rich perfumes of the burning incense, upon the golden altar. Behold the twelve loaves of shew bread upon the golden table, daily set there fresh and new, to teach the people their dependence upon the bounties of heaven. See the various meat and drink, and burnt offerings to the God of Jacob. See the thousands of animals of different kinds, for sin offerings and thank offerings, and peace offerings. Behold the grand High Priest, with his splendid and costly robes, made according to God's pattern, entering the holy of holies, with his breastplate containing twelve precious stones, whereon was engraved the names of the twelve tribes of Israel. Behold one, whom it is said, Alexander the Great fell prostrate before, when he approached Jerusalem, and the High Priest and his attendants met him. Behold the grand army with the hundreds of thousands of men, women, and children, together with flocks and herds of cattle immense. See the standards lifted up, the ensigns flying, the arms glittering. Hear the trumpets sounding, the noise of the host moving forward, and the shouting of the people. Here was an army terrible with banners. Here was a great company, and the Lord of Hosts in the midst of them. How honored was Moses to be the leader of such a multitude. He did not covet the honor. He pleaded against the commission. He would not go forward, except God promised his presence to go with him. He was instructed and supported. His natural sight and vigor of body did not fail him. He was faithful as a servant, in the house of God. He was faithful unto death, and received a crown of life: aged 120 years. S. S.

CHRONICLE ITEMS.

A letter from Lisbon dated the 7th September states that "last night a Convent containing all the Miguelites taken at Maderia, was set on fire in four places by some person, who locked the doors and took away the keys; the consequence was the burning of the building and the loss of at least 200 lives."

Hurricane in Dominica.—A violent hurricane occurred on the 20th September at this place. Details of destruction are given of houses, trees, crops, and stock, that are truly appalling. Not fewer than one hundred lives, are said to have been lost—many of whom were buried in the ruins. In the House of Assemblies at Barbadoes, on the 1st of October, it was voted to appropriate the sum of seven hundred and fifty pounds for the relief of the sufferers.

Importations at Portland from October 17, 1833, to Oct. 17, 1834. Molasses 30,425 hds. Flour 65,471 bbls. Corn 76,118 bushels. Salt 24,267 hds. Coal 1,758 tons.

The population of Indiana in 1820, was 140,000. At present it is believed to exceed half a million. The proceeds of the public lands in that State amounted during the three first quarters of the year 1834, to \$125,371.

Rail-roads.—There are at the present time in the United States, about 3,000 miles in length of rail-road incorporated, of which it is probable there are 1000 miles completed.

The Hermitage belonging to President Jackson was burnt on the 13th ult., the furniture in the lower story being saved though much injured in getting out. It is supposed that the numerous and valuable papers of the President were all preserved.

From the Boston Evening Gazette.

THE RESTORED.

"And thou, child, hast been among the dead! *****
O that thy tongue could tell what thine eye hath
seen!"—[Times of the Saviour.]

And thou hast passed the gulf, the awful stream
Whose shadowy margin bounds our mortal view;
And hast returned—restored!—no from a dream,
By him, the Seat of God, the Teacher true.

The frigid pallor of thy stiffened brow—
The glassy hue that settled on thine eyes—
Yes, they are gone; and in their place we now
Trace the bright beauty borrowed from the skies.

O thou restored one, canst thou tell us aught
Of the deep mysteries of the "life in death"?
Canst thou tell aught of Him, whose word hath bro't
Back to thy lips the lately parted breath?

Is the brief wanderings in "the better land,"
What scenes of bliss, to mortals all unknown,
Hast thou enjoyed? what scenes of beauty seen?
What glory viewed around the Eternal's throne?

—Thy mind is dark again; the mists of earth
Obscure the angel-thoughts so lately there;
Thence the bright picture of heaven's glory fades,
Like the brief hues the sunlight paints on air.

LAW.

*** Laws should be as few and simple as may be, for an extensive and obscure code multiplies occasions of offence, and brings the citizens unnecessarily into collision with the state.

'Let the laws bear broadly on their front the impress of Justice and humanity, so that the moral sense of the community may become their sanction. Arbitrary and oppressive laws invite offence, and take from disobedience the consciousness of guilt.'

Laws are of various kinds. To point them all out and show the excellences of some and the defects in others would require a great length of time and more reading than most men have leisure to perform. Some have disputed whether there are original and immutable distinctions between virtue and vice. It has been argued that these are mere results of human wisdom. The writer believes in the former. Cain, for instance, knew that he had done wrong after the murder of his brother, though there was no written law in existence against taking life. Certain actions are right or wrong aside from laws. Laws must be conformed to the standard of right. All that are not so must be improved or abolished. Most men are inclined to the opinion that whatever is lawful is right. But there is as much difference between law and right in some cases as between light and darkness. Two instances of which will hereafter be named. There are:

I. Positive laws. II. Laws of Nature. III. Ceremonial Laws. IV. Moral Laws. V. Directive Laws. VI. Penal Laws. VII. Laws of Honor. VIII. Laws of Nations.

I. Positive Laws. By this term we are to understand such laws as are given without any specific reasons to those on whom they are binding. Such laws may appear arbitrary, but in the infancy of mankind, and in earlier childhood they do exist. In many cases, the seasons if assigned, would not be comprehended. Such laws should only be given in cases of absolute necessity.

II. Laws of nature. These are founded in the original difference and fitness of things. So called because binding on all beings and discoverable by natural light. They were coeval with our race. Paul refers to these laws in his letter to the Romans: 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead' (i. 20). Again, the apostle says, 'For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.' Rom. ii. 14, 15. We close this paragraph by asking how could the doctrine of total depravity be true, if the Gentiles did by nature the things contained in the law?

III. Ceremonial Laws. These relate only to the rites prescribed under the old dispensation. Of course, were abrogated by the introduction of the gospel.—St. Paul, in his epistle to the Hebrews, expatiates largely on their cumbersomeness, inefficiency and final abolishment.

IV. Moral Laws. These are perfect, holy, and good. They are equally binding upon every rational being. An act may be legally right and morally wrong. For instance, the Spartans allowed theft to a certain extent. In some countries, children are allowed to despatch their aged parents. But we need not go abroad. Capital punishment and the imprisonment of the honest debtor are, legally right and morally wrong. We cannot, strictly speaking, give to another, the right to abridge our liberty or to take our life. God never gave such rights to man. So, an act may be legally wrong and morally right. Certain acts are right in themselves considered, but become wrong because forbidden by human laws. Thus a man may do wrong and not be guilty. Travelling through a certain state in the Union, I came very near offering a bill of a denomination less than five dollars. By accident I learned it was legally wrong. Had I done it, I should have felt no guilt; the act would have been morally right and legally wrong. The laws of God are immutable and eternal, partaking of the nature of their great author. The laws of man are changeable, originating under certain circumstances and passing away with the events that gave them

birth. The former cannot be amended. The latter is susceptible of constant improvement. Improvement implies imperfection. If a law were strictly right, it would be wrong to alter it. The same remark applies with equal force to that popular system of divinity that has undergone such rapid changes within a few years, that unless the historian is very faithful, posterity will hardly know or believe the original. Human laws are written on stone, parchment, or books, or such articles as the state of the arts permit. God's laws are written on the heart. The former are temporary, and may be effaced. The latter can never be destroyed. We may go beyond the one in practice. A whole eternity will not enable us to go beyond the other. One is indistinct and indefinite.—The other presented in two simple precepts. A life-time is insufficient to learn the one. A single glance sufficient to give a full knowledge of the other. Human laws may be violated, but God's laws must be fulfilled, and when they are, happiness will fill the universe forever.

V. Directive laws. These have no punishment annexed to them. Such laws are often found in the parental government. A command may be given and no penalty connected with it. Such laws must of course be inefficient, and in most cases, powerless. In a virtuous and refined state of society they might possibly answer.

VI. Penal laws. These have their consequences attached, and generally clearly pointed out. A penalty supposes a law, but the converse is not true. Great errors have been made respecting punishments. Most governments have gone too far. It is not the amount of punishment, but the certainty that produces the greatest moral effect. I conceive that it would not be a greater error to preach no punishment than to preach that it will be without end. The effect of the former would not be so injurious, as the latter, for men would not so quickly believe the one as the other. It is a singular fact that though all sects now hold to punishment for crime, that Universalists are the only denomination who maintain its certainty. Hence all doctrines give some license to sin, save Universalism.

VII. Laws of Honor. These relate, not to superiors nor inferiors, but to equals. They constitute a system of rules constructed by people of fashion, designed to facilitate their intercourse with each other. These laws allow a licentious indulgence of the passions, adultery, drunkenness, prodigality, duelling, etc. No stress whatever is laid on the opposite virtues to those.

VIII. Laws of Nations. Those which are made between the different nations of the earth; sometimes among themselves, and sometimes with each other, but generally as the term imports, having reference to national affairs. Though many cases may be supposed, and doubtless many exist, where nations enact laws intended only for private benefit. Though there may be a question whether such laws are right and strictly just. They certainly could not be if greater evil than good resulted. To pursue this point of our subject would require a greater politician than the writer ever expects to be.

In addition to the above, there is, what has been called a remedial law.—This was maintained by a sect called the Neonomians, signifying a new law, requiring imperfect though sincere obedience. They maintained that God had abolished the rigor of his original laws, and made others more mild. Buck calls this a 'fancied law,' because it had no existence only in the imaginations of those who maintained it. If salvation be based on works, this doctrine would answer very well. The Neonomians and the Antinomians seem to be antipodes in the religious world. The former, making works the *sine qua non*, the latter relying wholly on the faith. The Arminians may be placed somewhere between the two, but where no one can tell as the system never rests long enough on one point.

In closing, I invite the candid attention of the reader to the principles I have laid down. If they are right receive them. If not, point out their defects.—*Christian Messenger.*

ON DOMESTIC ENJOYMENT.

To see a well regulated family acting as if they were one body, informed by one soul, where "If one member suffered, all the members suffered with it," to see those who are embarked on one bottom, whose interests are inseparably united, and whose hearts ought to be so too—to see those acting in concert, adopting each others cares, uniting their friendly beams, and jointly promoting their common happiness, is the most pleasing picture in human life, and most excite either our envy or our emulation. Behold the pleasing scene—the master of a family influenced by the spirit of religion walking before his house with a perfect heart! See him assisting with soft language of congenial affection the cares of his partner, and by a thousand offices, endearing himself to his little stock! See his kindness, his tenderness to his servants, and behold him smiling on all around, the mild influences of love run down through every branch and diffuse general happiness. Here dwell peace and harmony, the hospitable dome unfolds its doors and bids a cheerful

welcome to the gentle visitor, whose enlivening conversation adds greatly to the pleasure of the scene nor does the child of distress and want ever suplicate relief in vain.

OWE NO MAN.

This may be bad poetry, but, depend upon it, it is excellent sense. It is an old saying, that the debtor is a slave to the creditor. If so, half the world enter into voluntary servitude. The universal rage to buy on credit, is a serious evil in this country. Many a man is ruined entirely by it.

Many a man goes into a store for a single article. Looking around, twenty things strikes his eye; he has no money but buys on credit. Foolish man! Pay day must come and ten chances to one, like death, it finds you unprepared to meet it. Tell me ye who have experienced it, did the pleasure of possessing the article bear any proportion to the pain of being called on to pay for it when you had it not in your power.

A few rules, well kept, will contribute much to your happiness and independence. Never buy what you do not really want. Never buy on credit when you can possibly do without. Take pride in being able to say, "I owe no man." Wives are sometimes thoughtless—daughters now and then extravagant. Many a time when neither the wife nor the daughter would willingly give a single pang to the father's bosom, they urge and tease him to get articles, pleasant enough to be sure to possess, but difficult for him to buy; he purchases on credit, is dunned—sued; and many an hour made wretched by their folly and imprudence. Old Robert presents his compliments to the ladies, and begs they would have the goodness to read the last eight lines once a week till they get them by heart, and then act as their own excellent disposition will direct.

Never owe your shoemaker, your tailor, your printer, your blacksmith, or laborer. Besides the bad policy of keeping in debt, it is downright injustice to those whose labor you have received all the benefits of.

How happy the man who owes not a pound,
But lays up his fifty each year that comes round:
He fears neither constable, sheriff nor dun:
To Bank of justice has never to run.
His cellar well filled, and his pantry well stor'd,
He lives far more blest than a prince or a lord;
Then take my advice, if a fortune you'd get,
Pay off what you owe and keep out of debt.

Mankind love only those who love them, if we should paint man as he is, it would be a gloomy picture; the oblivion of his actions can only retrieve his fame; but we were made frail and imperfect—subject to vanity, and we cannot revoke the fiat of Omnipotence.

"The most dangerous of wild beasts, is a slanderer—of tame ones, a flatterer."

GREAT SALE,

THURSDAY, November 20th.

All that valuable real estate situated in Hollis, the property of the late Col. ISAAC LANE, will be sold by AUCTION.

Said property consists of

SAW AND GRIST MILLS,

Two STORES, Five DWELLING HOUSES, and several other buildings,—and about 200 acres of excellent LAND, including most of that noted and valuable Water Power, known as "Salmon Falls."

The Houses consist of the large and commodious MANSION HOUSE,

lately occupied by the family of Col. Lane, and four neat and well finished one story Houses, conveniently situated near the mills.

THE FARM,

consists of about 200 acres, nearly one half of which is mowing, tillage and pasture, and the residue is well covered with a thrifty and valuable growth, principally of Pine, Oak and Walnut Timber.

There are also on the premises Two Stores and two large Barns nearly new,—capable of containing 150 tons of Hay,—and other convenient buildings.

The Mills on the estate are three

SAW MILLS

on the west side of the River, and 16-24ths of another Saw on the east side.

A large three story

GRIST MILL,

containing three run of Stones, with a Flouring and Cleansing apparatus. The whole constructed in the most modern and improved manner, and has been in operation but a few months.

With the Mills will be sold all the unimproved water power, which is very great.

The Saw Mills are undoubtedly the most valuable on Saco River, having a sufficiency of water, a great head and fall, and excellent convenience for sawing Logs and piling Lumber.

THE Water Power

is by far the most valuable and desirable of any in the State for Manufacturing establishments, and the land is most eligible and beautifully situated for Houses, Stores, &c.

The Water Privileges are situated on the Saco River, eight miles from the wharves in Saco, and fifteen from Portland; and the stage road from Portland to Alfred and Dover passes through the centre of the property.

To capitalists, the above described property, holds out inducements for investment, rarely to be met with. The property will be sold in parcels to accommodate purchasers, and the terms of payment will be liberal. The sale will be on the premises, on THURSDAY the 20th day of November next, and will commence at 10 o'clock, A. M.

—ALSO FOR SALE—
at the same time and place, ONE HALF of

14,000 Acres of

TIMBER LAND,

situated in the town of Stow, or "Bachelors' grant"—so called—in Oxford County, held in common and undivided with Ellis B. Usher, Esq., of Hollis. This is by far the most extensive and valuable tract of first growth Timber lying in the vicinity of Saco River—and the logs from this land are by far the best which float in that stream. The northern part of this tract borders on the waters of the Androscoggin, and a valuable portion of its heavy growth can with small expense be deposited in its waters. This tract of land was purchased some years since for about \$20,000, before timber lands had attained one quarter their present value. The sale offers a rare chance for profitable investment as it is the only remaining valuable tract of Timber Land lying in the immediate vicinity of Saco River.

Plans will be ready in a few days for exhibition at Moorhead's and Haskell's Hotels in Portland and at the Reading room in Saco.

Hollis, October 20, 1834.

44

NEW FALL GOODS.

ROBERT WILLIAMSON,

Tailor and Draper.
WOULD inform his friends and customers that he has just received a new and extensive assortment of FALL GOODS, consisting of Broad-cloths, Cassimeres, Vestings, Trimmings, &c.

—AMONG WHICH MAY BE FOUND—
BROADCLOTHS—Black, Blue, Browns, Offives, Invisible-Green, Adelaide, Oxford and other mixtures.
—ALSO—
A good assortment of Drab and Olive Peterfams, Lion-skins, Dolich, Kersey, &c.
CAMLETS—A good assortment of imitation and Merino Camlets.
VESTINGS—A general assortment, select patterns.
TRIMMINGS of the best quality kept constantly on hand.

Ready Made Clothing—A good assortment of ready made Clothing constantly on hand and warranted good and Cheap.
All of the above articles will be sold CHEAP, or made up to order at short notice for CASH.
Gardiner, Sept. 25, 1834. 39 3m

J. M. CROOKER,

WATERVILLE.

HAS just received from Boston, an assortment of Universalist Books, which he will sell at Boston prices, among which are the following:

Paige's Selections
Smith on Divine Government
Ballou on the Parables
Ravner's Lectures
Ballou's Examination
Modern History of Universalism
Ballou's 2d Inquiry
Winchester's Dialogues
Life of Morley
Hutchinson's Apology
Ballou's Sermons
Hell Torments Overthrown
Familiar Conversations
Latest news from Three Worlds
Christian Universalist
Davies Discussion
Convention Sermons
Cady's Sermons
Reply to Hays
Appeal to the Public
1st Vol. Universalist
Ballou's Examination of Channing
Universalist Hymn Books
An assortment of Tracts.
Waterville, May 31, 1834. 23

HYGEIAN MEDICINE.

The undersigned has the sole General Agency for the United States, of that valuable Medicine, known as Hyer's Pills, the American Improved Hygeian Vegetable Medicine.

The unparalleled success which has attended the use of this Medicine for the period that it has now been before the public, is the surest pledge that can possibly be given of its highly valuable properties. As a remedy for general application, in purifying the Blood, and producing a healthy action through the entire range of the System, it probably stands unrivalled. The Pills have been found eminently useful in the following, among other Complaints, viz., Quinsy, Dyspepsia, Headache, Cough, Catarrh, Colic, Cholera, Bilious Colic, Gravel, Piles, Jaundice, Consumption, the various classes of Fevers, Fever and Ague, Scrofula, Syphilis, Palpitation of the Heart, Rheumatism, &c. &c. The use of a single Dollar Package will in most cases convince a patient of their beneficial properties. Indeed a fair trial of them, in accordance with the directions accompanying each package, is the only recommendation they need.

From a personal trial of the Medicine, its general use is his family for two years, and observations of its beneficial effects in others, through his circle of acquaintance, the undersigned can recommend it to the public with the most perfect confidence. By this he does not mean to be understood that it will restore the dead to life, but that he knows it, from actual experience and observation, to be a valuable combination of curative properties.

The Medicine is put up in packages of \$1 each, with a pamphlet comprising a brief treatise on the origin of disease, and very full directions for the use of the Medicine.

Applications for Agencies, (post paid,) must be accompanied by the most unexceptionable references—in the city so far as is possible. All orders addressed to L. H. FINCH, at the General Agency Office, No. 2, Marble Building, Chatham-Square, foot of Bowery, New York, or to the undersigned, at the same number, will meet with prompt attention. P. PRICE.

34 6m.

LOVEJOY & BUTHAN,

RESPECTFULLY inform their friends and the public, that they have commenced the

Saddle, Harness, Collar and

Trunk Making Business,

Between the two Hotels in Gardiner, on Water-street,

At the sign of the Horse.

Where they will keep constantly on hand and for sale, Gentlemen's Riding SADDLES made of the best Southern Stock. Likewise, common Saddles, made strong and durable for country service.

Neigh Harnesses, some very elegant with Patent Pads and Blinds to match.

All kinds of PLATED HARNESSES made of the best oak tanned Leather; Black, Brass and Potted mounted, and made of Southern Leather.

Bridles, Martingales, Halters, Valises, Portmanteaus, Post and Saddle Bags, Carriage Boxes and Belts and all kinds of Equipments, and an assortment of Wares.

The above articles will be sold cheap for CASH, country produce or on approved credit.

Old Chaises and Harness repaired on the shortest notice.
Gardiner, June 25, 1834. 26

FOR SALE OR TO LET.

THAT well known establishment, called the "Ramondell Place," situated at BOWMAN'S POINT in Gardiner, is now offered for sale. The premises consist of Twenty one acres of good LAND under a high state of cultivation, with a large HOUSE and other BUILDINGS. It is upon the banks of Kennebec River within 3-4ths of a mile of the centre of Gardiner Village, and is one of the most pleasant and eligible situations for a sea-faring man, merchant or mechanic in the vicinity. Those wishing to purchase are invited to examine for themselves. Terms liberal. Apply to ENOCH MARSHALL near the premises or to the subscriber in Bangor.

SAMUEL RAMSDELL.
September 15, 1834. 6m. *38

Saw Mill Gear.

TO be sold the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RAG WHEELS and also a MILL CHAIN 109 feet in length.

The above will be sold together or separately.
H. B. HOSKINS, Agent.
Gardiner, June 30, 1834.

Dissolution of Copartnership.

THE Copartnership heretofore existing between GOING HATHORN and JAMES M. HANOVER under the firm of GOING HATHORN & CO. is by mutual consent this day dissolved. All persons in debt to said firm must make immediate payment to Going Hathorn of Pittsfield, and all demands that are due Going Hathorn must be immediately paid to Cyrus Kendrick of Gardiner.

GOING HATHORN,
JAMES M. HANOVER.
Pittsfield, October 24, 1834. 44fr

FEATHERS

JUST received and for sale by
JULY, 1834. GREEN & WARREN.

THE CHRISTIAN FRIEND.

SHOULD the plan be approved by our friends generally, the publisher of the Christian Intelligencer, entitled "THE CHRISTIAN FRIEND," devoted to the dissemination of the doctrines of the final purification, holiness, and happiness of the whole family of man.

The plan upon which he proposes to conduct the Christian Friend, is as follows: It will contain brief discourses, Essays, maintaining the truths of the "glorious gospel of the blessed God." Explanations of passages of Scripture which are supposed by limitation to be inconsistent with faith in the "restoration of all things." Scriptural illustrations. Occasionally Sermons; Moral Essays and Tales calculated to strengthen the faith in the true gospel, promote moral and enlighten the understanding; Religious Intelligence; Poetry; Biographical Sketches, &c., &c. Articles of controversy will be scrupulously excluded, and give pain or just cause for offence to any individual of any sect or denomination. "The Christian Friend" tastes, inclinations and pursuits of females and youth, but we trust it will not be devoid of interest to masculine minds of every age and grade.

It will be published once a fortnight on a whole sheet of fine paper a trifle smaller than the sheet on which the Intelligencer is issued, and will be printed in the quarto form; that is, each paper will be folded once more than the Intelligencer and will therefore consist of eight pages. This mode of printing and publishing is adopted in order to save postage, as the postage on a whole sheet is no more than on a half; and a paper issued once a fortnight on a whole sheet will not of course, subject a subscriber to but half the postage annually which it would if issued weekly on a half sheet. Besides this, much more reading matter will be inserted in the course of the year, as the space occupied by the title, terms, &c. will be but half as great as though published weekly.

The price will be one dollar per annum, in all cases to be paid in advance. This must be an invariable rule.

To induce a general circulation of the paper the publisher will himself pay the postage on packages containing not less than ten papers. That is, if any company or individual will forward to him, free of expense, ten dollars, or a larger sum, he will send to such company or individual, free of postage, as many papers as there may be dollars, for one year. And as a further inducement to circulating the "Friend" any individual who shall order and pay for twenty papers shall be entitled to a copy of Whittemore's "History of Universalism"—and some other Universalist Book or Books of equal value for every additional ten copies so ordered.

The publication of The Christian Friend will be considered as so much such an expression of our Christian friends opinions shall have been received, as will warrant us in the belief that the plan is favorably viewed.

It will be proper here to remark, that most of the matter that may appear in The Christian Friend will also be inserted in the Christian Intelligencer.
Gardiner, July 16th, 1834.

THE GARDINER SAVINGS INSTITUTION.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Boston or any other of the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 16th inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug.; next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeably to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, or the Treasurer may pay any depositor who applies on any other Wednesday for his interest, and who has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal sum put in, and shall be put upon interest. Three months; thus they will get compound interest.

The Treasurer, under the Act of incorporation is required to "give bond in such sum and with such securities as the corporation shall think suitable."

The officers are

ROBERT H. GARDINER, PRESIDENT.

TRUSTEES,
Peter Grant, Esq.,
Edward Berry, Esq.,
Arthur B. Hays, Esq.,
Capt. Enoch Jewett,
Mr. Richard Clay,
Rev. Dennis Ryan,

Hon. George Erast,
AM. G. C. Fithow, Esq.,
Mr. Henry B. Hoskins,
Mr. Henry Bowman,
Capt. Jacob Davis,
Geo. W. Bachelier, Esq.,

ANSY CLARK, Treasurer,
H. B. HOSKINS, Secretary.
Gardiner, July 3, 1834. 28

Paige's New Work.

B. B. MUSSEY has just published "Selections from Eminent Commentators who have believed in Punishment after death, wherein they have agreed with Universalists in their interpretation of Scripture relating to punishment, by LUCIUS R. PAIGE, Pastor of the first Universalist Society in Cambridge, and to B. B. MUSSEY, 29, Cornhill, Boston, will receive prompt attention. 3fr

HITCHCOCK'S

Newly Invented Snuff.

FOR the cure and absolute relief of Catarrh, distension of the Head, weak eyes, nervous headache, Falling sickness, &c. and Infants troubled with sneezes, partial shocks of Palsy, &c. Ke. Prepared and sold by F. G. COOK, Augusta, Maine. For Sale by JAMES BOWMAN, Apothecary—Agent for GARDINER, Maine.

Price 25 cents and 17 cents.
September 25, 1834. 29